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Graham, Dougal

**John Falkirk's
cariches**

[Glasgow]

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JOHN FALKIRK'S
C A R I C H E S ;

AND
JANET CLINKER'S

ORATION,

ON THE VIRTUES OF THE OLD WOMEN

AND
THE PRIDE OF THE YOUNG.



PRINTED FOR THE BOOKSELLERS.

JOHN FALKIRK'S
C A R I C H E S .

Q. WHAT is the wisest behaviour of
of ignorant persons?

A. To speak of nothing but what
they know, and to give their opinion of
nothing but what they understand.

Q. What time is a scolding wife at
the best?

A. When she is fast asleep.

Q. What time is a scolding wife at
the worst?

A. When she is that wicked as to tear
the hair out of her head, when she can't
get at her neighbours, and thro' perfect
spite bites her own tongue with her own
teeth.—My hearty wish is, that all such
wicked vipers may ever do so.

Q What is the most effectual cure and infallible remedy for a scolding wife?

A. The only cure is to get out of the hearing of her: but the infallible remedy is to nail her tongue to a growing tree, in the beginning of a cold winter-night, and so let it stand till sun-rising next morning, then she'll become one of the peaceblest women that ever lay by a man's side.

Q. What time of the year is it that there are most holes open?

A. In harvest when there are stubbles.

Q. What times is a cow heaviest?

A. When the bull's on her back.

Q. Who was the goodman's muckle cow's calf's mother?

A. The muckle cow herself.

Q. What is the likeliest thing to a man on a horse?

A. A Tailor on a mare.

Q. What is the hardest dinner that ever a Tailor laid his teeth to?

A. His own goose, tho' ever so well boiled or roasted.

Q. How many toads' tails will it take to reach up to the moon?

A. One, if it be long enough.

Q. How many sticks gangs to the bigging of a crow's nest?

A. None, for they are all carried.

Q. How many whites will a well made pudding-prick need?

A. When well made it will need no more.

Q. Who was the father of Zebedee's children?

A. Zebedee himself.

Q. Where did Moses go when he was full fifteen years old?

A. Into his sixteenth.

Q. How near related is your aunty's good-brother to you?

A. He is my father.

Q. How many holes are there in a hen's doup?

A. Two.

Q. How prove you that?

A. There is one for the dung and another for the egg.

Q. What is the best method of catching rogues?

A. There is none so fit as a rogue himself.

Q. Where was the usefulest fair in Scotland kept?

A. At Mullgay.

Q. What sort of commodities were there?

A. Nothing but ale and wicked wives.

Q. How was it abolished?

A. Because those that went to it once would go to it no more.

Q. For what reason?

A. Because there was no money to be got for them, but fair barter, wife for wife; and he who put away a wife for one fault, got another for her, with two as bad.

Q. What was the reason, that in these days a man could put away his wife for pissing the bed, but not for sh——g it?

A. because he could shut it away with his foot and lie down.

Q. What is the reason now a-days, that men court, cast, marry, and remarry so many wives, and only but one in public at last?

A. Because private marriage is become as common as smuggling, and cuckolding no more thought of than for man to ride a mile or two upon his neighbour's mare: men get will and wale of wives; the best portion and properest person is preferred, the first left the weak to the worst; and she whom he does not love he puts away, and lies down with whom he pleases.

Q. How will one know the bairns of our town, by all others in the kingdom?

A. By their ill-breeding, and bad manners.

Q. What is their ill-breeding and bad manners.

A. If you ask them a question in civility, if it were but the road to the next town they'll tell you to follow your nose, and if you go wrong, curse the gude.

Q. Are young and old of them alike for ill breeding?

A. All the odds lies in the difference, for if you ask a child to whom he belongs, or who is his father, he'll bid you kiss his father's a—e and then you'll ken.

Q. What sort of creatures is kindliest when they meet?

A. None can exceed the kindness of dogs when they meet in a market.

Q. And what is collie's conduct when there.

A. First, they kiss other's mouths and noses, smell all about, and last of all, they are so kind as to kiss other below the tail.

Q. What is the coldest part of a dog?

A. His nose.

Q. What is the coldest part of a man?

A. His knees.

Q. What is the coldest part of a woman?

A. Her back.

Q. What is the reason that these three parts of men, women, and dogs are coldest?

A. Fabulous Historian says, that there was three little holes in Noah's Ark; and that the dog stopt his nose in one, and the man put his knee in another, and into the third and biggest hole, the woman bang'd her backside: and these parts being exposed to the cold blast, makes them always cold ever since.

Q. What remedy does the man take for warming his cold knees?

A. He holds them towards the fire; and when in bed, draws his shirt down over them.

Q. What does the woman do, to warm their cold parts?

A. The married women put their backside into their husbands' arms:—Virgins, and those going mad for marriage, their maidenhead keeps them warm:—old matrons, and whorl'd-o'er maidens, and widows bewitched, hold their coldest parts to the fire.

Q. And what remedy does the poor dog take, for his cold nose?

A. He staps it below his tail, the hottest bit in his body.

Q. What is the reason the dogs are worse on chapmen than on any other strangers?

A. It is said, the dogs have three accusations against the chapmen, which has been handed down from father to son, or from one generation of dogs to another: the first is as as old as Æsop, the great wit of Babylon.—The dogs having a law-suit against the cats, they gained the plea; one of the dogs coming thudging home with the Decreet below his tail, a wicked chapman threw his elwan at him, and he let the Decreet fall, and so lost their great privileges thereby. The second is, Because in old times the Chapman used to buy dogs and kill them for their skins. The third is, When a chapman was quartered in a farmer's house, that night the Dog lost his right of licking the pot.

Q. What creature resembles most a drunken piper?

A. A Cat when she sips milk, she always sings, and so does a piper when he drinks good ale.

Q. What is the reason a dog runs twice round about before he lie down to rest him?

A. Because he does not know the head of his bed from the foot of it.

Q. What creature resembles most a long, lean, ill-looking, greasy-faced lady, for pride?

A. None so much as a cat, who is continually spitting in her lufe and rubbing her face, as many such ladies do the brown leather of their wrinkled chafts.

Q. Amongst what sort of creatures will you observe most of a natural law or instinctive knowledge?

A. The hart and the hind meet on one certain day in the year; the broad goose lays her first egg on Easterns Even, old stile; the crows begin to build their nests about the first of March, old stile; the swans observe matrimony, and if the female hie, the male dare not take up with another or the rest will put him to death; all the birds in general join in pairs and

keep so; but the dove resembles the adulterer, when the hen grows old he pays her away and takes another; the locusts observe military order, and march in bands; the frogs resemble pipers and pedlars, for the young ones ride the old ones to death.

Q. Who are the merriest & heartiest people in the world?

A. The sailors, for they'll be singing, cursing, and damning one another when the waves, their graves, are going over their heads.

Q. Which are the disorderliest creatures in battle?

A. Cows and dogs; for they all fall on them that are neathmost.

Q. What are the vainest sort of people in the world?

A. A barber, a tailor, a young soldier, and a poor dominie.

Q. What is the great cause of the barber's vanity?

A. Because he is admitted to trim

Noblemen's chafts, shake their sculls,
take Kings by the nose, and hold the raze-
zor to their very throats, which no
subject else dare presume to do.

Q. What is the great cause of the
Tailor's pride?

A. His making of people's new
clothes, of which every person, young
and old, is proud. Then, who can walk
in a vainer shew than a Tailor carrying
home a gentleman's new clothes?

Q. What is the cause of a young
Soldier's pride?

A. When he lists, he thinks he is
free of his mother's correction, the hard
usage of a bad master, his liberty to
curse, swear, whone, and do every thing,
until he be convinced by four halberts
and the drummer's whip that he has
now got both a military and civil law
above his head, and, perhaps, far worse
masters then ever.

Q. What is the cause of the poor
Dominie's pride?

A. As he is the teacher of the young

and ignorant, he supposes no man knows what he knows; and because boys call him master, therefore he thinks himself a great man.

Q. What song is it that is sung without a tongue, and yet its notes are understood by people of all nations?

A. It is a fart, which every one knows the sound of.

Q. What is the reason that young people are vain, giddy-headed and airy, and not so humble and obedient as the children of former years?

A. Because they are brought up and educated after a more haughty strain, by reading Fables, Plays, Novels and Romances; Gospel-Books, such as the Psalm-Book, Proverbs and Catechisms, are like old Almanacks; there is nothing in vogue but Fiddle, Flute, Troy and Babylonish tunes; our plain English speech corrupted with beauish cants, such as don't, won't, nen and ken; a jargon worse than the Yorkshire dialect or the Hottentote gibberish.

Q. Why is swearing become so common among Scotch people?

A. Because so many lofty teachers come from the south amongst us, where swearing is practised in its true grammatical perfection! Hot oath, new struck, with as bright a lustre as a new quarter guinea, just come from the Mint.

Q. How will you know the bones of a mason's mare at the back of a dyke, amongst the bones of a hundred dead horses lying in the same place?

A. Because it is made of wood.

Q. Which are the two things not to be spared, but not abused?

A. A soldiers coat and a hired horse.

Q. How is a man in debt like a nobleman?

A. Because he has many to wait on and call for him.

Q. How is swearing like a shabby coat?

A. Because it is a bad habit.

Q. How is bad pen liked a wicked and profligate man?

A. Because it wants mending,

Q. Why is a church bell like a story that is handed about?

A. Because it is often toll'd.

Q. What is a man like that is in the midst of a river and cannot swim?

A. He is like to be drowned.

Q. Why is a drawn tooth like a thing that is forgot?

A. Because it is out of one's head.

Q. How is a book like a tree?

A. Because it is full of leaves.

Q. How is a good sermon like a plump pudding?

A. Because there is reasons in it.

Q. How is a whorish woman like a charitable person?

A. Because she brings her husband to a piece of bread.

Q. How is a lawyer like a contentious woman?

A. Because he breeds wrangling and jangling.

Q. Who is the greatest fool in the world?

A. A whore; for she hazards soul and body for a miserable livelihood.

Q. Who are the two greatest thieves in Great Britain?

A. Tea and Tobacco, for they pick the pockets of the whole nation.

Q. What is the difference between Ale-draper and Linen-draper?

A. Only this, the one cheats you with froth, and the other with cloth.

Q. If Extortioners cannot enter the Kingdom of Heaven, where will Usurers, Tallymen, and Pawn-brokers go.

A. The same road with Extortioners.

Q. What is the consequence of immoderate gaming?

A. By cards and dice, a man is ruin'd in a trice; for gaming and whoring often hang together.

Q. What employments are likeliest to one-another?

A. Soldiers and Butchers are bloody near relations, for the both live by slaughtering and killing.

Q. What are the two hardest things to be found, and yet they are both good in their kind?

A. Good women, & good small beer.

Q. Who is the likeliest to a Boatman?

A. An hypocrite, who always looks one way and rows another, in all his transactions.

Q. What are the five greatest rarities to be found in the world?

A. A black Swan, a Phoenix, an Unicorn, the Philosophers' Stone, and a maiden at sixteen.

Q. What is the greatest folly that sensible people can be guilty of?

A. To go to law about trifles, for, whatever way the plea end, the lawyers will be the greatest gainers.

Q. Who has the honestest trade in the world?

A. Ballad-singers; for they always deal with ready-money: and it is as ancient as the Siege of Troy, for Homer was a ballad-singer.

Q. What is the surest method for one to become both rich and respectable?

A. To be sober and industrious.

Q. What is the best method of overcoming the argument of a positive person?

A. Either to say with him, or give him no answer.

Q. What is the wisest course to be followed by a man who has a brawling and scolding wife?

A. To keep silent, and then she'll bite her own fingers with anger.

END OF THE CARICHES.

Janet Clinker's Oration

ON THE VIRTUES OF THE OLD WOMEN AND THE PRIDE OF THE YOUNG.

THE madness of this unmuzzled age has driven me to mountains of thoughts, and a continued meditation; it is enough to make an auld rin-red-wood, and drive a body beyond the halter's end of ill nature, to see what I see, and hear what I hear: therefore the hinges of my anger are broke, and the bands of my good nature are burst in two, the door of civility is laid quite open, plain speech and mild admonition is of none effect; nothing must be used now but thunderbolts of reproach, tartly trimmed in a tantlizing stile, roughly redd up and manufactured thro' an auld matron's mouth, who is indeed but frail in the teeth, but will squeeze surprisingly with her auld gums until her very chaft-blades crack in the crushing of your vice.

I shall branch out my discourse into four heads.

Firstly, What I have seen, and been witness to.

Secondly, What I now see, and am witness to.

Thirdly, What I have heard, do hear, and cannot help; I mean the difference between the old women and the young.

Fourthly, Conclude with an advice to young men and young women how to avoid the buying of Janet Juniper's stinking butter* which will have a rotten rift on their stomach as long as they live.

First. The first thing, then, I see and observe, is, That a wheen daft giddy-headed, cock-nos'd, juniper-nebbed mothers, bring up a lot of sky-racket, dancing daughters, a' bred up to be ladies, without so much as the breadth of their lufe of land! It's an admiration to me where the lairds are to come frae that's to be coupled to them! Work, na, na, my bairn must not work, she's to be a Lady; they ca' her Miss; I must have her ears bor'd, says old Mumps the mother. Thus the poor pett's brought up like a motherless lamb, or a parrot in a cage; they learn nothing put to prick and sew, and fling their feet when the

* A nick-name given to the wife's daughter that no man will marry, because stuff'd full of laziness, self-conceited, and stinking pride; or if she be married, she'll lie like stinking butter on his stomach, while he lives.

fiddle plays ; so they became a parcel of yellow-fac'd female tailors, very unequal matches for countrymen ; just Flanders-babies, brought up in a box, and must be carried in a basket ; knows nothing but pinching poverty, hunger & pride ; can neither milk kye, muck a byre, card, spin, nor keep a cow from a corn-rigg. The most of such are as blind penny-worths, as buying pigs in pocks, and ought only to be matched with Tacket-makers, tree-trimmers, & male-tailors, that they may be male & female agreeable in trade, since their piper-faced fingers are not for hard labour ; yet they might also pass in a pinch for a black sutor's wife, for the stitching of white seams round the mouth of ladys' shoes ; or with barbers and bakers they might be buckled because of their muslin mouth and pinchbeck speeches, when barm is scant they can blow up their bread with fair wind ; and when the razor is rough, can trim their chafts with a fair tale, oil their peruke with her white lips, and powder the beau's pow with a French puff. They are all versed in the sciences of flattery, musical tunes, hornpipes, and country dances, though perfect in none but the reel of Gammon.

Yet these are they, the fickle farmer fixes his fancy upon; a bundle of clouts, a skeleton of bones; Maggy and the mutch, like tva fir sticks an' a pickle tow, neither for his palate nor his pow; very improper plenishing, neither for his profit nor her pleasure, to plout her hands thro' Hawkey's caff cog, is a hateful hardship for mammy's pet, and will hack a' her hands. All this I have seen and hard, and been witness to, but my pen being a goose-quill, cannot expose their names nor place of abode, but warns the working men out of their way.

Secondly. I see another sort, who can work, and maun work, till they be married, and become mistress themselves; but when they get husbands, all their thrift leaves them. Before that, they wrought as for a wager, they span as for a premium, busked as for a brag, scour'd their din skins as a wauker does worsted blankets, kept as mim in the mouth as a minister's wife, comely as Dianachaste as Susanna, yet the whole of their toil is the trimming of their rigging, tho' their hulls be everlastingly in a leaking condition; their backs and their bellies are box'd about with the fins of a big fish, six petticoats, a gown and apron, besides a side sark down to the ancle-bones: ah!

what monstrous rags are here ! what a cloth is consumed for covering of but one pair of buttocks ! I leave it to the judgment of any ten tailors in town, if thirty pair of men's breeches may not be cut from a little above the easing of Bessy's bum ; and this makes her a motherly woman, as stately a fabric as ever strade to market or mill. But when she's married she turns a ma lam, her mistress did not work much and why should she ? Her mother ay said she would be a lady, but could never tell where he lands lay ; but when money's spent, credit broken, and conduct out of keeping, a when bablingbubly bairnscrying pieceminny, porich minny, the witless waster is at her wit's end : work now, or want, and do not say that the world has war'd you ; but lofty noddle, your giddy-headed mother has led you astray, learning you to be a lady before you was fit to be a servant lass, by teaching you laziness instead of hard labour, by giving you such a high conceit of yourself, that no body thinks any thing of you now ; and you may judge yourself to be one of those that wise people call little-worth. But, after all, my dear dirty face, when you begin the world again, be perfectly rich, before you be gentle ; work hard for what you gain, and you'll ken better

how to gude it; for pride is an unperfect fortune, and a ludicrous life will not last long.

Another sort I see, who has got more silver than sense, more gold than good nature, more muslins and means than good manners, tho' a sack can hold their silver, six houses and a half cannot contain their ambitious desires. Fortunatus' wonderful purse wou'd fail in fetching in the fourth part of their worldly wants, and the children imitate their mothers, chattering like hungry cranes crying still, I want! I want! ever craving, wilfully wasting, till all be brought to a doleful dish of desolation, and with cleanness of teeth, a full breast, an empty belly, big pockets without pence, pinching penury, perfect poverty, drouth, hunger, want of money and friends both, old age, dim eyes, feeble joints, without shoes or clothes the real fruits of a bad marriage, which brings thoughtless fop to both faith and repentance in one day.

Thirdly. Another thing I see, hear and cannot help, is the breeding of bairns, and bringing them up like bill-stirks: they gie them wealth of meat but no marners. But when I was a bairn, if I did not bend to obedience, I ken mysel what I got, which learn'd me what to gie

mine again; if they had but teltid me
tellus, or *prate* no, I laid them oter my
 knee, and I com'd crack for crack oter
 their hurdies, like a knock-beetle on a
 harn web, till the red wats stood on
 their hips; this brought obedience in-
 to my house, and banished *dods* and
 ill-nature out of the door; o' dang the
 deil out o' them, and daddid them like
 a wet dish-clout, till they did my bid-
 ding; but now the bairns are brought
 up to spit fire in their mither's face,
 and cast dirt at their auld daddies;
 how can they be good, who never saw
 a sample of it; or reverence old age,
 who practised no precepts in their
 youth? How can they love their pa-
 rents who gave them black poison in-
 stead of good principles; who shewed
 them no good example.

Now, after all, when a poor man
 wants a good wife, let him wale iane
 that has been lang servant in ae house,
 well liked by the bairns, and the bairns'
 mither; that's the lass that will make
 a good wife: for them that daurs the
 young bairns, will ay be kind to auld
 fook an they had them.